

COMFORTING  
Farewel-Word,

TO THE

L O R D

Assembling-Hearted People

AT THE

Removal of the Cloud of his  
Glory from the Sanctuary, ap-  
plied as a present Cordiall,  
against their heart faintings.

Act. 14. 22. *We must thorow much tri-  
bulation enter into the Kingdom of God.*

Isa. 14. 7. *It shall come to passe that  
in the evening time it shall be light.*

Isa. 8. 6 ---- *If it be marvelous in the  
eyes of this People in these Dayes, should  
it not be also marvelous in mine eye saith the  
Lord of Hosts?*

Printed in the Year, 1.6 6 4.

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## TO THE READER.

**W**hen the Children of Israel departed out of Egypt, they met with many sad difficulties in their way, before they entered into the land of Canaan; they had the Red Sea before them, the Armies of the Egyptians behind, and Rocks upon every hand, thus they were in very evil case, and when the Lord had manifested his power and goodness, in pathing a way for them on the face of the deeps, so that his Redeemed did walk thorow as upon dry land, even then, their troubles were not ended, for their faith had great tryals in the Wilderness, where they wandered forty years; sometimes fleeing before her enemies; sometimes wanting Water, sometimes hungry, sometimes sting'd with Serpents; yea, and that after they were at the very border of the land of Promise; so that they met with many afflicting dispensations in their way, yea and at last there is a raging Jordan, when they are at the very entry into that Land wherein they were to rest: And its very clear that Egypt was a Figure of that spiritual bondage wherein we are by nature under the oppression of the great Pharaoh Satan and sin, whereunto even the Elect are servants before Conversion; and the place whereunto they went, viz. Canaan, which was a type of Heaven, whereunto

## To the Reader.

Believers do go, and whetere they are to rest; and therefore by the long wearisome journey thorow the wast bonny Wilderness, and the many difficulties wherewith they did meet in their march to Canaan, must shadow forth these many sad and afflicting dispensations and disappointments wherewith Believers are exercise, from the day of their conversion from darkness to light, and from the power of Satan unto God, till the day of their passing from the miseries of time, and entering into that glorious and blessed Rest, that waiteth for the people of God; Heb. 4. whereof Canaan was but a figure: And as blessed Israel attained to that rest thorow the goodness of God, sending the pillar of the cloud to direct them by day, and the pillar of fire to lead them in the dark night, and inclining them to follow the same; so also shall Believers come to that blessed Rest thorow the goodness of our God, who sendeth these two precious pillars of his word and providence, (between which there is so sweet a concord, and so pleasant a harmony) to direct our way; Canaan is before us, therefore we ought not to be weary, though we be sometimes walking in the deep and miry Clay, the rest that is before us will sufficiently make up all our losses and pains in walking thither, therefore let us not give way to sinking of heart, which may occasion wearying in the way, its good taking a view of the land that is afar off, that so by looking beyond the things that are seen, beinging temporal unto the things that are not seen, being  
spiritual



## To the Reader.

spiritual and eternal, we may esteeme our afflictions light and of short continuance, being delighted with the forehand conceptions of that far more exceeding and eternal weight of glory, and may be encouraged thereby to indure unto the end and be saved, & surely there's good ground so to do, seeing that there can no sader dispensation befall the Church, then that wch the cloud of witnesses have travelled thorow, Heb. 11. and we are commanded to walk by the foot steps of the flock in dayes of tribulation and astonishment, and it is most safe for us so to do, and to make our blessed Lord, Jesus our hiding place from the wind, storm, rain and tempest, Isa. 32. 2. for he hath a real fellow feeling and sympathy with his people, and hath learned from his own bitter sufferings to succour them that are tempted, Heb. 2. 18. and also there is some comfortable dispensations also wherewith the Lord refresheth weary Israel, there's a path thorow the Red Sea; there's a brazen Serpent to cure the stings of the fiery Serpent in the Desert; there's an Elim as well as a Marah, Numb. 33. 9. where are twelve fountaines of Water, and threescore and ten Palm Trees, where weary Israel may be refreshed, the Lord dealeth not with his people as if they were briers and thornes ranked in his way, Isa. 27. 4. but as with his Vineyard, Vers. 8. contending in measure there, for removing corrupt buddings forth; staying his North wind in the day of his East wind, some breathings he giveth his people, some fair blinks  
after

## To the Reader.

After tempestuous storms ; so much the Scripture alloweth his people to look for ; and that which followeth doth tend somewhat to the encouragement of the Lords people to look for his goodness, as to this in the land of the living. Times and seasons are known to our God, and we are only to look to his word as our rule, and to admit of no comfort nor comforter but is according unto this unerring rule, viz. the Scriptures. This Sermon going abroad thorow many hands, cannot be expected to be so full as it hath been at the first, yet nothing is rendered here, but what was then delivered ; there may also be found divers Erratas, and possibly some Tautologies which may be easily helped if the Author shall upon notice, or sight hereof be perswaded to revise it himself, in the mean time, let the Discreet Reader amend, or candidly pass over what he finds not so distinct, nor sounding so well as in another case might be expected ; Farewell.

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A Comforting Farewell Word to the  
Lords Trembling Hearted People,  
at the removal of the Cloud of  
his Glory from the Sanctuary,  
as a present Cordial against  
their Heart-faintings.

Text J O H N. 16. 22.

*But I will see you again, and your Heart  
shall rejoyce.*

**O**F all the people that are in the  
VVorld, the people of the Lord  
( who have dedicated and given away  
themselves to him ) have most, yea  
and only reasons to be joyfull in their blessed  
King, and there are none that have solid  
ground of consolation, but they alone; for  
tho they have their times of heaviness,  
when need requires, they, and only they, have  
also that which may bear up their spirits under  
the heavy pressures of such sad and bitter Dis-  
pensations; and howbeit their lot may be to sit  
low for a time, and with the Church, *Lament.*  
1. 13. to interline this melancholious meditati-

( 2 )

on among the rest of their sad Complaints;  
From above hath he sent a fire into my bones,  
and it prevaileth against them; The yoke of  
my transgressions is bound by his hand; they are  
wreathed, and come up upon my neck; he hath  
made my strength to fail, the Lord hath deli-  
vered me into their hands, from whom I am not  
able to rise up! Yea although Zion should be  
made to spread forth her hands, Ver. 7. and  
say, Now have I none to comfort me, for the  
Lord hath commanded concerning his people,  
that their enemies should be round about them;  
Yet even then have they reason to rejoyce in  
the Lord; yea, howbeit that also be enrolled  
amongst their bitter Lamentations, which the  
Church hath, Lament. 2. 5. and Ver. 7, 8.  
where sorrowful Zion bemoaneth this; The  
Lord hath encreased in the Daughters of Judah  
mourning and lamentation, and hath violently  
taken away his Tabernacle, and made his Sab-  
baths to be forgotten in Zion, for he hath cast off  
his Altar, and abhorred his Sanctuary; Yea,  
and howbeit she concludes Ver. 8. That  
the Lord hath purposed in his heart, to destroy  
the wall, or, defence of the Daughter of Zion,  
having covered her with a cloud in his anger;  
Ver. 2. Which may cause pain in her inward  
parts, making her cry out as one that is far  
spent in a deadly Consumption; Mine eyes  
fail with tears, my bones are troubled, my liver

is poured out upon the Earth, for the destruction of the Daughter of my people: Yea though she be necessitated, Chap. 5. 9. to seek her bread with the peril of her life, because of the sword of the wilderness; And the Women and Maids are ravished in the Cities of Judah, Which is not one of the smallest miseries accompanying a lot of persecution; Yea howbeit Her Princes be hanged up by the hands of her Enemies, Chap. 5. 12. ( So that it would seem that all hope were gone ) yet among all these anxious perplexities, she may conclude, Chap. 3. 24. *The Lord is my portion, saith my soul, therefore will I hope in him; For it is good that a man* ( even in such a sad perplexed condition ) *both hope, trust, and quietly wait for the salvation of his God; For though he be a little angry, and therefore causeth grief, Ver. 31, 32. Yet will he have compassion according to the multitude of his mercies.* It is fabled of a kind of Sea Creatures, that when the weather is fair, they weep, because that after a blink there will be a storm; but rejoyce when it is tempestuous, because that after such fowr blasts, there will be a fair day: I shall not say what truth is in this Fable, yet it hath a good morality to the people of God; For howbeit they may have a whole night of weeping, ( through manifold afflictions ) yet joy cometh to them in the morning; And how-



beit they may carry out the precious seed of their supplications mourningly, yet shall they return rejoicing, bearing the precious sheaves of the return of their supplications with them. So that they have reason, when among the most tempestuous and tossing waves of manifold tribulations, to rejoyce; and have most solid ground of gladness of heart, even when their affliction is most bitter. We need no further proof of this, than the words which now we have read unto you. The Disciples of Christ were in most sad afflictions, and had great sorrow of heart; and no wonder; for their dear Lord was to be taken from them, and slain; yet even in that non-such condition of sorrow, did the Lord propose this ground of encouragement to them. What sadder and more bitter case could they be in than this? their dear Master was to be murdered and slain, and the hour was very near, which heightened their sorrow and bitterness; yet the Lord doth encourage them against that non-such affliction; *Ye now therefore have sorrow, but I will see you again, and your heart shall rejoyce.*

I shall give you a short hint of the meaning of the words, and so draw forth the particulars therein contained, whence we shall draw some points of Doctrine.

*Explication.* *Ye now therefore have sorrow.* This therefore hath a particular reference to  
what

what he had spoken concerning his approaching sufferings and departure; but especially they are to be referred to *vers. 22.* where he sets down their condition by way of similitude, taken from the sore pains of a woman in Travail, when her hour is come, *she hath then more sorrow and bitterness than formerly*, because the hour of her Pains and sore Labour is come; and this is your condition, I have told you that I am now shortly to suffer, and that this night I am to be taken from you, and because this is the time wherein we must part, (my Caption and Death being near) therefore now ye have great sorrow. Yet be not too Sore cast down, and Disconsolate, for,

*I will see you again*: neither the Cross, the Grave, the Tomb-stone laid upon me, the Guards and Bands of men, nor your Scattering and Banishment shall keep us at distance, we will meet again, for I'll rise from the Dead, and we shall see one another, which shall bring great matter of joy unto you; *your Heart shall rejoyce*, your (now) discouraged hearts shall then dance and leap for joy within you, *When I shall see you again*; your heart shall beat within you for joy and gladness when you shall see so unlike and so improbable a Resurrection, these discouraged fainting hearts of yours, shall then be swallowed up, and filled with exceeding

great, surprizing, overcoming, and incredible joy. Now for the division of the words, you see that the whole verse contains, first the sad case of Christs Disciples, because that now the hour was come wherein he was to be taken from them; in this phrase, *Ye now therefore have sorrow*. Secondly, there is the *Encouragement* Christ gives them against their Heart-fainting, and sorrow of Soul, viz. *the assurance of his return* unto them, and the great joy of heart they then should have, all which joy ye have in this phrase----- *But I will see you again, and your Heart shall rejoye*.

VVe had occasion the last Lords day in another Congregation in this City, to speak somewhat from the first part of the verse, and entred also to speak upon the encouragement given to them by Christ; and we shall not at present speak of any thing which we then touched, save in so far as may lead us to that which we are now to speak unto you; and this being your present condition (with all the sorrowfull people of God) we shall touch the same a little at present.

The first thing we noted was from Christs distinct up-taking of their case, comparing it with verse 5, 6. where they were so damped with sorrow that they could not inquire where he was going, yet both there and here, he did take up their case distinctly, whence we observed.

1. *Obs.*

1. *Obs.* That Jesus Christ is more distinct in taking up the perplexed condition of his discouraged people, than they themselves can be. And this we noted, for the encouragement of such of the Lords people, as are often-times so filled with perplexities, that they neither know where to find themselves, nor can make their sad condition known unto others.

2. *Obs.* Secondly, We noted from the ground of their sorrow, which was Christs departure, That sometimes the Lord Jesus Christ may leave and depart from his people, as to the sensible enjoyment of him.

3. *Obs.* Thirdly, From the impression of sorrow was in their hearts at Christs departure, we observed, That there is nothing so bitter to the spirits of the Lords people, as his withdrawment; Their hearts were filled with sorrow. All these Particulars were spoken unto at some considerable length.

And then, from the cause of the encrease of their sorrow, which was the near approach of his departure ( the hour was now come, and therefore they were filled with sorrow ) we observed, 4ly.

4. *Obs.* That the nearer the hour of Christs departure approacheth, the hearts of his friends are the more filled with sorrow and bitterness.

This we cleared from the frame and disposition

sition of the Apostles, *their hearts were filled with sorrow*, as you see verse 5. because *that now the hour was come that he was to be taken away from them*. From this point ( when we had cleared it at length ) we took occasion to reprove three sorts of people, making it applicable to our present condition.

And first, from the point we reprov'd those that are never troubled for any alterations can come upon the matters of God, although such things fall out as prognosticate Christs departure, yet are never moved, but will tell you, its all one whether Presbyterianism or Prelacie prevail, provided we be still Protestants; and if changes and alterations come to a greater heighth, they will not trouble themselves for that neither, but will tell you, it is all one whether Prelacie or Popery prevail. provided we be still Christians; are not Papists Christians? surely the Disciples of the Lord were not such, their heart was filled with more sorrow as they saw the evidences of his going away. Ye see to what this Region has turn'd already, and therefore you that are indifferent people, when a shaking cometh on the house of God ( apprehending no danger, although these things prognosticate Christs departure ) the point tells you that you have reasons to doubt whether you have any interest or part in the rich loading  
which



which is in Christs ship of Gospel Ordinances amongst us, *the nearer the time be of Christs departure, the more are the hearts of his people fill'd with sorrow.*

Secondly we reprov'd those from the point, who though they pretend some interest in the rich loading of Christs Ship, and that their treasure is therein, yet their hearts are not touched with the dreadfull evidences of Christs departure; they never change their cheer, nor keep a ribband off their apparel for all the sad evidences that are amongst us of Christs departure, and going away, but are as proud, and as soon stirred up now to passion and anger, and are as vain as when there was not so dreadfull signs of his approaching departure; surely the point re-proves such.

The third sort reproveable from this point, were those that are not only indifferent for all that is come on the work and people of God, as the evidences of Christs departure; but also are debauching and drinking away their Spirits, not remembering *the afflictions of Joseph*: the Lords people are **not** such, their hearts are sorrowfull when **they** see Christ departing.

The next use here was of Encouragement to these who are now mourning for all the afflictions of *Joseph*, they are in their duty,

and shall rejoyce with *Jerusalem*, when the Lord shall put on the beautifull garments of joy and praise upon her again.

Then we came to the second part of the Text, which is the Encouragement he gives them for holding up their fainting and discouraged hearts that were filled with sorrow, because of his approaching departure, in these words; *But I will see you again, and your Heart shall rejoyce, &c.*

VVherein first we noted his scope and aim, which was, to have their fainting Hearts comforted, for which cause he applyed this precious Cordial. 2. There is the Cordial it self, *viz.* the assured, and not to be doubted promise of his return. 3. The time when he did apply this Cordial, *viz.* when they were to meet with the Storm, and before they entred into the heat of the Furnace, which Cordial, or Encouragement, is drawn from that which afterward they were to receive, which was a joyous ourgate. 4. There is the blessed consequence and effect of this in this phrase, and your Heart shall rejoyce. Lastly, there is the firmness and stability of their consolation and joy they would have at his return; *Your joy shall no man take from you*, though they clip the wings of your joy now, yet shall they not get it done at that day.

From the first of these we observed,

5. Obs.

5. *Obs.* That whatsoever be the Perplexities of his peoples Spirits at his withdrawment, yet is it his desire that they be comforted; this is his aim, while he tells them he will see them again; and lastly we left at this note from the Encouragement it self.

6. *Obs.* That no Storm can be so permanent or tempestuous, as that it can be able to keep the Lord and his people asunder, he will see them again; this point we cleared from divers considerations, that in spite of the most swelling and tempestuous blasts, he'll see or visit his people again; from this point we drew first an use of reproof.

1. *Use.* To all those who when the Church is low, turn their back upon her, as if Christ and She would never meet again; they evidence much Faithlessness who do so.

2. *Use.* Secondly, we deduced from the point an use of Encouragement unto the people of God, applying it to the present distress now upon the Church: Christ is now going away, but if any would inquire *what of the night*, the answer is, as our night approacheth, so also the morning; Christ will see us again that dwell in Scotland.

These things we thought fit to name, this being your hour of sorrow, because of  
Christ.

Christs approaching departure : But we shall dwell no longer at present upon what we then spake, but shall now come to that which we have further from the Lord to say unto you at present.

And so now we come to another Doctrine from this Encouragement the Lord gives his Disciples, *Ye have sorrow now because the hour is come*, but I give this unto you, to hold up your hearts against your present discouragement, *I will see you again*, Whence observe,

*Obs. 1. That the assurance of Christs return, is the only Cordial against the heart-faintings of the sorrowfull Souls of his people at his departure.* You see this point clear from the words, his Disciples hearts were filled with sorrow, and they had good reason so to be, they were to want their dear Master, who went ay between them and the storm, and he gave them this, as the most choice and only sufficient Cordial, against their heart-faintings, *I will see you again*, I am now to be taken away from you, I am within a little to be offered up, and my departure is at hand, (for Judas, that false hearted seeming friend, is gone away from me, and hath renounced his Ministry, as if he had been doing wrong all the time that he was following my Call and Order; and whereas he went from me alone,

having

having no company ( but my curse, and an evil conscience in his bosome ) he is returning again with companies and troops at his back guarding him. But he is never a hair the honestest man for all that he has gotten to back him, for he has betrayed me unto them, and has told them that he will profess kindness and friendship to me, till he get the black intent of his heart accomplished, yet he hath given them secret advice to hold me fast, that I never wen out of their gripes again ) and your hearts are sorrowful because ye see the time draws near, and your hour is come; but I give unto you ( my fainting friends ) this choice Cordial, as sufficient to revive and hold up your discouraged hearts, *I will see you again.* I shall propose some Considerations to make the truth of this Point appear: And,

*Conf. 1.* First, It will be clear if you consider the ground and cause of their sorrow: for what was it that they were sorrowful, but because he was going away? And the thing did most imbitter their spirits ( as to this ) was the near approach thereof, the hour was come wherein he was to be taken away from them; and if this had not been, they had not had this sorrow of heart; for where there is no cause, there can follow no effect: therefore Christs going away was the cause of



of their sorrow ; his return again behoved to be most , yea sufficiently encouraging , and so the assurance thereof the choicest Cordial against the heart-faintings of sorrowful souls at his departure.

*Conf. 2.* Secondly , It will be clear also , if we consider , That his return evidenceth his being pacified towards his people. Ye know that his going away speaks out much anger , and the most tender hearts of his people are most sensible thereof , and that it is not without great provocation he goes away , and are deeply affected therewith ; and so must look upon his return as the clearest evidence of his being pacified towards them , and that his anger is turned away ; and what can be so refreshing as that ? And therefore is there not ground to say , *That the assurance of Christs return is the choicest and only Cordial against the heart-faintings of sorrowful Souls at his departure ?*

*Conf. 3.* Thirdly , The hope the people of God have of being freed , of many great miseries , and trusted with many choice blessings , when he returns , will clear this , *Hosea 9. 12. Yea and woe also unto them when I depart from them.* He had spoken of many other miseries , but he adds this as a non-such and compleating misery ; *Yea woe also unto them when I depart from them.* And so it may be turned over again.

again ( at his return ) yea and all blessings unto them when I return unto them : and therefore in this respect the assurance of his return must be a sufficient Cordial against the heart-faintings of the sorrowful souls of his people at his withdrawment and going away.

*Use 1.* The first use here ( as of Tryal, so also ) is of Reproof to these who take not this choice and only Cordial now when Christ is going away : O what make ye your Cordial ? ye see the assurance of Christs return is the only and choice Cordial ; therefore is this thy Cordial now, when the time of our Lords withdrawment is at hand, and the hour of his departure draweth near ? whatever you make your Cordial, yet well I know, that the thing which holds up and revives the fainting hearts of his people, is the assurance of his return and seeing us again.

But more particularly I would speak to two or three Cordials which some take unto themselves at such a time as this, which are none of Christs, but will prove poysonous Pills in the end.

The first poysoning Cordial we name, is Self-quiet and preservation ; there are some who if they get preservation to themselves, it gives them Peace, and if they get any gainful place, it gives them yet more peace, and  
quiets

quiets them, notwithstanding their seeing Gods matters go wrong; O! is this thy Cordial? though thou seest the desolation of *Zion*, and think'st her wronged, yet satisfiest and comfort'st thy heart with thy Preferment or Self-preservation? O how deadly a Cordial is that, and how poisoning a Pill will it prove!

The second Cordial is Self-hiding; there are some, who if they can couch down and hide themselves, sitting in silence, when God calls for a testimony at their hand, when all are Apostatizing from him: O how bitter a Pill will that prove in the end? and how well might that word be applied to such, which the Lord spake to another purpose, *Micah 2. 10. Arise ye and depart?* This shall not be your rest, it shall cast you out.

The third woful Cordial that is very full of Poyson, is Tipling and Drinking; there are some who acknowledge that Christ is getting wrong, and they have some sort of heartlessness thereat, and yet draw not their encouragement from the assurance of Christs returning, visiting, and seeing us again, but go into the Inn to their 4 hours, and there drink up their hearts to a chearful frame. I am not speaking here of those abominable and miserable wretches, who at their carousing at the afflictions of *Joseph*, will drink over the

the ruine and destruction of the work and people of God in a cup of Wine; dreadful shall the doom and condemnation of these be from the Lord, their Judgment sleeps not, and therefore we will not deal with them, but leave them to be taken severe course with to purpose, by the Lord, and to surfeit themselves on their carnal delights, we leave them we say to the dreadful Majesty of God, to take them in his own hand, with this certificate, that it shall be a wonder if ever the world see their repentance, for their doom is set down *Isa. 22.* where you see from the 9th v. They had broken down and builded up ( at their pleasure for strengthening themselves ) without respect to the maker thereof, but they would not hear of their duty to God, for ver. 12. *When the Lord God of hosts called for fasting and weeping, to baldness and cloathing with sackcloth, then behold joy and gladness, killing of oxen, slaying of sheep, eating of flesh and drinking of Wine:* but see with what contempt of Gods command in the mouth of his servants, did they thus glut themselves with sensuality; *Let us eat and drink for to morrow we shall die;* the Prophets tell us we should fast and weep, what? should we fast and weep now, when we have made our selves strong, and no arm can hurt us? when should we feast and rejoyce

joyce if not now ? does the Prophet say that we shall die to morrow ? then let us hold a hearty house to day, *Let us eat and drink for to morrow we shall die :* and as their sin was desperate, so also was their Judgment for their contempr ; for the Prophet adds, *It was revealed in mine eares by the Lord of Hosts, Surely* ( or if I be to be trusted who am the unchangeable God ) *this iniquity* ( that is so presumptuously committed ) *shall not be purged from ye till ye die ;* and so he subscribes their sentence, *Thus saith the Lord God of hosts.* So I say, there is ground to affirm, that it shall be a wonder if ever the world shall see your repentance, (if there be any such here) & so we leave you to the great & dreadful God, to take you in his own hand, to take order with you to purpose. But the persons I am speaking against here, are your 4 hour Professors, who would expect some part of comfort with the Church of God, when she shall see you again, when he shall visit *Jacob's* tents, and have mercy upon his dwelling places : and yet take all their up-cheering at the Wine or Ale-house, and seek not this precious Cordial, the assurance of Christs return, to hold up their hearts. Oh, oh, is it a time for you to do so ? if there be any such here, I say unto you, believe it the storm shall lay you by, and you shall not be invited to rejoyce with *Jerusalem*



*Jerusalem* when Christ shall see her again, and shall give her the fresh sweet milk of pure Ordinances again ; for only they that mourn with her are invited to rejoyce with her, and they that ( So ) love her, will the Lord invite to suck ( out of the breasts of pure Gospel-ordinances ) the sweet milk of Gospel-consolations, wherewith he feedeth and nourisheth his children when he sees them again ; and no part of that Joy shall be unto you, but ye shall grow worse and worse, for those that profit not by a tryal, they shall grow worse, as *Paul* saith, 2 *Tim.* 3. 13. *Evil men ( as well as seducers ) shall wax worse and worse ;* therefore all of you try your selves what Cordials you take, for the people of the Lords choicest Cordial against their present heart-faintings, now at Christs departure, is the assurance of his return.

*Obj.* 1. But I know some will be ready to object at this, and to say, there is no ground to think Christ is going away, and therefore what needs such pressing us to this only Cordial ? why may we not take our other encouragements ?

*Ans.* I shall say first in answer to this objection, I wish there were no ground to fear that Christ will go away : but I must also say, what heart can he have to stay amongst us, and not retire himself ( for a time ) out of our sight ?

sight? And is not his glory already gone to the tops of the Mountains? howbeit we also hope that some of his dear children get a far-off look of him from thence.

But I shall speak to four things that may speak out his going away, and that he can have no heart to stay amongst us.

*Evidence 1.* The first evidence of his approaching departure is, the many Proclamations of his mind as to this, he hath sent forth his faithful Ministers, proclaiming this upon the mountain of his visible Church, they did foresee this stroke, and lifted up their voice and cryed: and yet notwithstanding their giving such alarms of the Lords departure (*especially since the dreadful stroke at Dunbar*) O how small hath the success been? for though indeed many have been converted since that time, in mercy to their souls, yet O how little reviving hath been upon the hearts of Professors? few have been stirred up to more seriousness notwithstanding all these alarms. It does not affright the hearts of many that Christ is going away, they think if he will go away, who can hold him? and if he will not stay, who can help it? hee'll take his own will, and so their moan is ended: and O how sad is it that they will neither take hold of him to keep him, nor will they put on a mourning robe

for

for him, and is there not ground then to fear his going away, seeing so few care for his abiding? and what heart can he have to stay amongst us?

*Evid. 2.* The second Evidence of his going away is, our treacherous dealing with him, and our unfaithfulness to him, for, as a Wife treacherously departeth from her Husband, so have we departed from him; and have altogether lost our credit at his hand, for neither Word, nor Write, nor Oath, nor Covenant will bind us. And when he can neither believe the word that we speak, nor the oath we swear, what expectation can he have of us, that we will be servants unto him? we did swear away our selves (to be a holy people unto him) in our Covenant, and have we not broken our Covenant? and so said (upon the matter) that we will not be a holy people, and so have lost all credit at his hand, and what heart can he have to stay amongst us? and is there not ground to fear his going away when he cannot believe the word that we speak, nor the oath that we swear?

*Evid. 3.* The third evidence that we shall name that may give us sad ground of fear that he will go away, is the tolleration of ungodliness and all sort of wickedness in the Land; and we need goe no farther than this the Mother City of our Nation, which sendeth forth

forth a dark smoak and cloud of profanity through all the Land. These abominations take their beginning here, and doe overspread and defile the whole Land. Our heart hath been like to bleed, when we have been sitting in some Lodging Houses by the way-side ( as the Lord called us to be on our way ) in some parts of the Land, where we heard numbers of Travellers, as they returned from *Edenburgh* singing over the most profane and ungodly Songs that could be devised, tending only to the stirring up of corruption in all unregenerate and unmortified hearts who hear the same; and one of them saying to another, *This is the most common or chiefest Song that is now in fashion in Edenburgh, for, almost, there is no other Song to be heard in the Streets.* This is a known truth, and would not such abominable things, make Christians ears abhor to hear them, or a sanctified mind to record the same in memory, if necessity did not require, for reproving such unfruitfull works of darkness? Ye know that this is no secret, for we have not most of your own ears heard these profane Songs, on your Streets Nightly and Dayly, which is yet tollerated unto this day, and never curbed or punished by these that are in Authority; which speaks out great indifferency and want of zeal for our dear Lord Jesus Christ? And O is it not sad, to see our

Mother

Mother City, wherein righteousness did  
 dwell, become such a Mother of prophanity  
 and ungodliness? And may not all this give  
 us too ground to fear that our dear Lord Je-  
 sus is like to goe away and leave us? And be-  
 side this, there hath been many other dread-  
 ful abominations committed (by night and  
 day) which would make Christian ears abhor  
 to hear, or tongues relate. O but this is not  
 all, will you but hear a little farther, and we  
 will tell you of a greater abomination  
 than this, though little minded or laid to  
 heart by many? and that is the turning over of  
 this holy Book into Stage-playes! What is the  
 holy Bible but the Eternal Gods Love-letter  
 to his Church, wherein his mind is written?  
 Yet is it turned over into Stage-playes: For  
 will you but walk down to the *Nether-Bow*,  
 and you shall there almost every night see  
 some part thereof turn'd over into a Stage-  
 play; is not this a horrid blasphemy? Yet  
 this is not done in a corner, they openly a-  
 vow the same; for while they stand at the  
*Close-head*, calling in Passengers, they pro-  
 clame their wickedness, saying, Walk in  
 Gentlemen, walk in, and you shall see a  
 choice piece of Art, and what is this choice  
 piece of Art? You shall see *Adam* and *Eve*,  
*Cain* and *Abel*, all walking in a lively  
 manner, to see how they were crea-  
 ted



ted naked, and then deceived by the Serpent, and how *Cain* slew *Abel*: Oh, Oh, was it not this began all our miseries and woes, did not this begin all our sorrow and lamentation, and shall this be turned over into a Stage-play, and sport, to make people laugh and be merry? O that some would cause plead for their Mother, that that order might be taken with such abominations. These things we could not but mention, being so abominable in the sight of God. And may not this say, that he can have little heart to stay amongst us, seeing we give so little esteem of his blessed Word, that you see there is ground to fear his departure and going away from amongst us?

*Evid. 4.* The fourth evidence of the Lords departure ( which we shall name ) is the corrupting of his Worship, and overturning the comly order of his House in a violent way; the setting up a few vain self-seeking men over the Inheritance of the Lord; who have ( on the matter ) renounced their Ministers, as not of God; And if such men be fit for ruling the house of God, let the Bible and unbiaised people of God be Judge of the matter. This way was never blessed of God in our land formerly, as to the conversion of souls; and much less is it to be now expected that he will bless the same. O  
how

how unbeseeming a title would *Paul* have thought it for him, if any had come to him and called him, *your Lordship*, or, *your Lordships grace* ! and how would he have abhorred himself, if he had seen Prelats Mytre upon his own head, and their syd robe upon him, and some bearing up his taile ! no ground in the Bible for this ; yet it is done. ( let this neither be looked upon as matter of Laughter to strangers, nor of affrightment to friends, being necessity constrains us to speak of these things unto you.) Now may not all this give sad ground of fear, that the Lord will go away and leave us, seeing such abominations are set up amongst us ?

*Use 2.* Now we would (in the next place) desire you that are the people of God to encourage your selves in him : ye see (as we have cleared) *That the assurance of Christs return, is the choice & only sufficient cordial against the heart faintings of the sorrowful soules of his people at his departure :* O therefore make use of this Cordial against the present distress and faintings of your heart in this hour of affliction, because of Christs departure ; this is your present condition, your hearts are sorrowful because your dear Lord is now shortly to be taken from you ; but let this hold up your hearts, *He will see us again* ; therefore we say make use of this Cordial, for you that are his  
C people

people have no less to hold up your fainting discouraged hearts then his Disciples got, and that is the assurance of his return; he will visit our land, and so see us again.

*Objct.* But some of the Lords affrighted trembling-hearted people will here object, alas that is the great thing in question; and ye have spoken so much of his going away, that we can hardly think he will return to us again, and besides all, he hath not tyed himself to any particular Church, and therefore no particular Church can apply this promise to themselves, and so, what ground hath *Scotland* to apply this promise as a present cordial?

*Use 2.* Though we have spoken much of his going, yet we have not said that he will not come again; and we spoke to somethings the last day, for making it appear that he will come again.

As first, our faithful Reformers Mr. *Welsb*, Mr. *Wishart*, Mr. *Knox*, Mr. *Hamilton*, &c. others asserted that how be it Christ shall be crucified in *Scotland*, yet glorious shall his Resurrection be; and may we not make use of this as a cordial against our present heart-faintings?

2. There are very many precious young men Students of Divinity whom the Lord hath fitted as polished shafts for the work of the Gospel, and of whom he hath never as yet made use therein; and shall we think that he will

will now lay them by, and not imploy them in his service having been at great pains to fit them for the same.

3. A faithful service of our Lord Jesus Christ who had this testimony, that he feared God, did lately amongst us before many thousand witnesses at his death openly declare his confidence as to this, That how be it our cloud may be long and dark, yet the Lord shall shine once more with the glorious light of his Gospel upon these Lands, and shall we think that the Lord would have suffered his faithful servant to have brought himself under the imputation of a deceived Prophet at his death, being in so great a strait for him, if he had not had a mind to fulfill his servants word in seeing us again?

And we say now unto you, that the Lord had never more precious people in *Scotland*, then he hath now, (though there be many hypocrites,) neither hath ever had so many faithful Ministers in a suffering time for serving in the work of the Gospel as now he hath, though there be also many that are unfaithful; and we must think he will not lay them altogether by as useless, but rather that he hath work for them; and therefore we may take this as a ground of encouragement to confirme our hope of his seeing us again.

*Object. 2.* But the Lord did cast of the seven Churches of *Asia* when in a very flourishing condition, and did never visit them again with the Gospel; and why then may he not also go away from us, and never return nor see us again.

*Ans.* There were never such a formal marriage contract passed betwixt God and the seven Churches of *Asia*, in their most flourishing condition, as heath passed between God and *Scotland*; the Lord did formally and openly marry our Land unto himself, in the marriage contract of our Covenant. *Scotland* hath this privilege beyond all the Nations or Churches in the World except the Jewes only; our Land is *long ago* a married land unto the Lord, and so there being a standing marriage contract between God and our Land in our Covenant, we must conclude that how be it he go away, yet he will see us again,

*Object. 3.* But here it is objected, our Covenant was not so cleare a marriage contract, for we heard no audible voice from Heaven at the making of it, as *Abraham* heard at the making the Covenant with him, (for his seed) and therefore seeing we heard no voice, how shall we know whether he gave his consent unto, or sealed and subscribed the same.

*Ans.* We answer how be it audible voices be ceased, yet must we conclude that God  
speaks



speaks as really now from Heaven as he did then, otherwise the Church were in a worse condition now, then under the Law, which cannot be granted; therefore if he made it appear by his word and his providence; we must conclude that he did really subscribe that marriage contract; and this we shall labour to make appear unto you.

First, that he gave his consent unto, and subscribed our Covenant as the marriage contract between him and our Land, will appear from the frame of great tenderness was upon the spirits of his people at the making of it, they were marrying away themselves unto him, to be a holy people, and he did set home a lively frame of tenderness of spirit upon them (which is well known to these did see it) as a part of his seal and subscription to the marriage contract, and therefore we may conclude that he did own it as the marriage contract, and therefore that our Land is married unto him.

Secondly, his subscribing of the Covenant as the marriage contract between him and our Land, will appear from his after carriage to his Church, in that he did attend the same with blessed effects suitable to a standing marriage relation; for when our Fathers had married away our Land unto him, he did begin to extend his husbandly care towards his

Church therein, and to do the duties becoming such a married husband; for after the subscribing the marriage contract with our Land, he took up house therein, and began to beget Children by his new married Church, for holding up his family in our Land, for it's known that there were never so many converted and born again, as were after the making of that Covenant and Marriage contract, and have we not ground to take this, as his subscription to the Marriage contract, and his formal marrying our Land therein? and may not this assure us that he will see us again; seeing our Land is so formally and clearly married unto him, therefore make use of this your cordial against your heart-faintings.

*Object. 4.* But some affrighted heart will object and say, our Land hath rent the Marriage contract between God and us, and therefore we are no more a Married Land, having given up with God, and therefore have no ground to encourage our selves from the hope of his seeing us again.

*Ans.* In answer to this, we altogether deny it to be in the power of any now to disannul or make of none effect that Marriage contract; for it is with our Land, as with the bond servants after the year of Jubilee or release; ye know that the bond servant under the Law, had his choice to stay with, or go away from his

his Master when the years of jubile came ; but if the servant (having in his choice to go or stay) did say I desire to serve my Master, for I am well with him , therefore I will not go away from him , then he was brought unto the door post, and his ear was nailed thereunto, after which time, he had never liberty thereafter to go away from his Master, but behoved to serve him for ever ; and if he did run away, then his Master (having a more lasting right in him then formerly) might pursue after him and bring him back again. So is it with our Land, our Fathers served God a while , then the year of the Covenant was as the year of Jubile, for then it was put in our Lands choice to Covenant with (and marry themselves unto) God, or not do it ; and because our Fathers found that it was good serving him, therefore they would not go away from him, nor continue free as they were, but entered into Covenant with him, to be his servants for ever, which was the nailing of our Lands to the Lords post , and wherein we were bound to him for ever : So that how be it our Land should go away from him, yet now hath a mutual Covenant right in us, and may follow and bring us back again unto him. And his subscribing of the Covenant , as its everlasting, answereth all other doubts of mind, for our Fathers did not only Covenant and marry

themselves away unto God, but also and mainly as the representative of his Church in *Scotland*, for it was an *everlasting Covenant*, never to be forgotten; but that our Land should remain a married Land for ever, and that from Generation to Generation, he should have a Church and people therein, to serve him; and God did subscribe this Marriage contract as everlasting; for in evidence of his subscribing that marriage contract both, as to the matter, and duration thereof, he did take up house in our Land, and did begin to extend his Husbandly care towards his Church, in providing for her, and begetting Children by her which clears that he did not only, subscribe the Covenant, but also as it is everlasting. So that it is not in the power of any now to make void or disanull that contract when so perfected. Neither have the Lords people who are chiefly interested given their consent to the riving of the Marriage contract between God and our Land, it is against their heart, and how ridiculous a thing would it be thought by a husband, is his wifes friends who had formerly given their consent unto, and subscribed the Marriage contract) if they would come, after that he hath taken up house with her, continued with her in a married state, and begotten Children by her (I say) if they would come and rive t heir double of the contract, and say they

they would not have marriage to stand, would he stand to that? would he satisfie their desire, and put away his wife ( who desires not to leave him ) and scatter his family again, even after she has brought forth children to him? surely not; he would rather cover her faults, as being more concerned in her, than her friends are, and would keep house with her: and such indeed is the case betwixt God and *Scotland*, God hath taken up house with his Church in our Land, and therefore he will not satisfie her former friends desire, in putting away his married wife, which is indeed the thing they aim at, for, though they say it is with something in the contract they are dissatisfied ( as not drawn up according to their mind ) yet indeed it is with the marriage that they are displeased, for their butt holiness whereunto the marriage contract obligeth, and so the renting off their double of the contract whereunto formerly they gave their consent, will not make him give up with our Land, and scatter his family again.

Likewise it will be clear from the second Psalm, That the Lord will not give up with *Scotland*, for there you will find the present case of our Land clearly set down; for, there is plotting against the Lord and his anointed; and it is not with the Heathens only, that the Lord is expostulating, but also he is reprov-  
a



a people who have formerly professed service to him, and that have been under bonds and tyes unto him; for they say, *Let us break their bands asunder, and cast their cords away from us;* now if they had been Heathens, then had they been under no bonds to him as they were; yea, the phrase is very emphatick, and very significant, for they say, *their bands*, implying, that they would esteem Gods bands to be nothing else but the bands and cords of men that hurt them, therefore they say, *their bands*, whereas they should say, *his bands*. And then the Lord begins to plead Christs right, and shewes, that it is not by way of set tack for so many years, that Christ should have these lands, but in possession are they given unto him; for he saith, *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession:* Now it is concluded by all, that Scotland is the uttermost part, and corner of the world, and therefore it was given to Christ, and that not for a set time of lett, but as a sure, and everlasting possession; so our Land being given to Christ, and that as an inheritance and possession, (whereof the second Psalm and 8. verse is his standing Charter in the Bible) we must not think that he will quit his possession, but will keep his right and inheritance; and therefore, we declare our Land a married Land  
unto

unto the Lord, and a sure and  
 on given unto Christ; and therefore, there  
 being a standing evidence and charter for his  
 inheritance and possession, and a standing mar-  
 riage contract, and the marriage relation con-  
 tinuing betwixt him and our Land, he will  
 not put away his married Church; no storm  
 shall take his possession from him, nor be able  
 to keep him away from his married Church,  
 but in spite of all impediments he shall see us  
 again. **Smile O Heavens at this, and be**  
**joyful O Earth** let all things break forth  
 into singing before him; rejoyce greatly in  
 the Lord, O our souls, and let all that is  
 within us ble's his holy name, let the re-  
 deemed of the Lord be joyful in their King,  
 who hath married our Land unto himself,  
 and given unto us (thereby) sufficient  
 ground for assurance of this, that he will cer-  
 tainly, and without all doubt, **See us a-**  
**gain.**

So we come unto another Doctrine from  
 the word, which is, from the time when he  
 did thus comfort his Disciples, viz. before they  
 entered into the heat of the furnace. Whence  
 observe,

*Obs. 2. That before the Lord enters his people  
 into a hot furnace of affliction, he useth to send  
 them a comfortable word for encouraging their  
 hearts in order to thorow-bearing, and a blessed  
 out-*

*out-gate.* We see it clear in the words, ere they meet with the heat of the furnace; he tells, he will see them again, and their hearts shall rejoyce: this is clear also from divers other Scriptures, before the Church go into captivity, he tells them, that at the end of 70 years they should return again, and before his honest Prophet met with persecution, from enemies, he told him, that he had made him *an iron pillar and brasen walls against them, Jer. 2. 18.* therefore though they would fight against him, yet they should not prevaile against him. It was also the practice of the Apostles, to comfort the people of God, *1 Pet. 4. 2. Think it not strange concerning the fiery trial, which is only to try, not to destroy you. Jam. chap. 1. 2. My brethren, count it all joy, when you fall into divers tentations. viz. in suffering, for they would get no hurt thereby, and fear, none of these things shall come upon thee, saith the Lord to his people, Rev. 2. for though the Devil cast some of you into prison (yet afterwards it shall be well with thee) be faithful therefore to the death, and I shall give thee a crown of life; there is a sad trial coming, Isa. 3. 10. but he sends a comforting word to his people, Say ye to the righteous, it shall be well with him. Daniel 12. a sad storm, &c. a time of trouble, such as they never saw since a nation, and yet tells them, at that none such ill time*

time deliverance shall come, and blessed shall they be that shall see the compleat delivery. So you see the point clear, viz. *That the Lord useth to comfort his people e're he enter them into a hot furnace of affliction, or persecution for his name.* Many reasons might be given, why the Lord does thus comfort his people e're they enter into a hot furnace for his sake; but we shall not touch them here, but shall bring them in with some of the uses for the saving of time.

*Use 1.* This lets us see what the blessed and tender disposition of Christs heart is, who, before he enter his people in the heat of a furnace, will give them something to refresh, and bear up their hearts while in it.

*Use 2.* Secondly, it lets us see, that it is the duty of Ministers of the Gospel (even of all that bear his name before his people) to comfort them when they are like to meet with a stormy trial for his sake, they should imitate their Lord and his Apostles, who comforted the Church in a day of trial, in the hope of a gracious out-gate. Therefore let us exhort so many of you as are here, whom the Lord calls to speak from his word unto his people, not only Ministers, who have this great work lying on them, but also young men, (who must be faithful in the little, if so we may call it) labour to imitate your blessed Master.

Master in this; see you a dark cloud coming upon the Church and people of God? O then comfort them against the present distress; tell them that they shall get a blessed out-gate, and that there shall be a blessed light after the present darkness. And I shall give you a few reasons by way of motive, for encouraging you to comfort the people of God, to whom he sends you to speak in his name.

1. *Motive.* First, comfort the people of God, for it is your duty, upon any hazard whatsoever. *Isa. 5. 1.* *Say ye to the righteous, it shall be well with him, &c.* I command you speak comfortably to them, though it should cost you never so dear; and may not this perswade you to it, seeing it is his command? therefore set about it.

2 *Motive.* You run a great hazard if you comfort them not, *Ezek. 3. 17.* *Thou shalt bear the word at my mouth, and give them warning from me, when I say to the wicked thou shalt die, say thou so:* (and surely speaking freely against the wicked, makes much for the strengthening of the godly) It may cost you dear, your life may be in hazard for speaking freely against them, and to comfort the godly. But if you do it not, their blood will I require at your hand.

3 *Mot.* Comfort the people of God against the storm, and you shall imitate your blessed



Master who comforted his Disciples when going away, with this, **I will see you again.**

4 Mot. If you do not comfort the people of God e're they enter in the furnace, it will be more difficult to get comfort born in upon them when their hearts are down, and they in the heat and bitterness of their affliction; their present sorrow will not let them admit of comfort. Christ knew this well, for he saith, let these sayings sink down into your hearts, ground your comfort well now, else ye will be very incapable of hearing comfort, when I am taken from you and slain. And in the Text he comforted them, because he knew they would not hear of comfort in the furnace: and may not this stir you up to this duty of comforting the Lords people now, e're they enter the furnace: that it will be a hard work to get them comforted when in the hot furnace of affliction.

5 Mot. Comfort the people of God e're they enter to the heat of the furnace; for ye know not if ye shall be near unto them when they shall have most need of comfort from you: if a persecution for Christ did send away faithful Ministers and their people into one ship, when banished, or to thrust them into one prison together, ye might suspend your comforting them till you were sent into banishment.

nishment or prison together: but the nature of a persecution for Christ is, to smite the shepherd, and to scatter the flock: he is either thrust into prison, or banished out of the land, or out of the world; and the flock is scattered, so that he cannot have opportunity to speak comfortably unto them: and what trouble may he have in that case, if he hear of any thing falling wrong in them? if they faint in the furnace, his heart must challenge him for not comforting and strengthening them when he had opportunity. And may not this encourage you to your duty? O therefore to your work while you have opportunity.

6 Mot. O comfort the people of God, and strengthen them for the storm, and ye shall have great peace when taken from them. Christ had this to say, *John 17. that he had given them his fathers word.* And this was Paul's great encouragement, in his last discourse at Miletus, *Acts 20. 26. that he had told them the whole counsel of God, and so was free from the blood of all men.* O how great an encouragement is this, when a godly Minister is thrust from his charge, or is a dying, if he can say, *now I am put away from my work,* but blessed be God, I never withheld any thing from them, might tend to their encouragement or edification. There is not one sentence in my mind that ever I refused to speak, nor is there one

text.

text of Scripture in my mind that the Lord bid me to preach from unto them, tending to their instruction or encouragement, that ever I refused to preach from, upon the greatest hazard, and therefore I have no more ado; for my work is ended with my opportunity; as I am to have no more liberty to labour among them, so also I have no more work to do, I laboured while I had opportunity, and so now my work and opportunity are ended at once: Oh how great peace may this give! and may not this incourage you to comfort the people of God e're they enter the heat of the Furnace.

7. *Mt.* There shall not a hair of your head perish for your faithfulness; they are all numbered, and your time is in Gods hand, *Rev. 11.* that so Witnesses cannot be killed, nor put from their work till they have finished their Testimony and prophesied unto the end of the time appointed them of God: ye can neither be slain nor put from your worke as long as it lasteth, though all the World should oppose you; therefore with all peace and safety you may go about your work of comforting the Godly, as being in his blessed hand who can preserve his people though amongst the midst of adversaries therefore encourage the people of God, for this your sure preservation while he has work for you is undoubted.

*Use 3.*

Use 3. Is it so that the Lord Jesus useth to send a word of comfort to his people ere he enter them into the furnace for his name, then they should imbrace the same good word that is sent unto them, though it be far off: I say they should make use of the expectation of future comforts, for their present distress. You see Christ gives his people a promise, the sweetness of which they were not to enjoy till after the storm, yet he wills them to draw encouragement from it for bearing up their fainting and discouraged hearts; It was also *Dauids* practiſe, *Pſal. 27. I had fainted, unleſs I had believed to ſee the goodneſs of the Lord, in the land of the living.* It was but a far off look of comfort my faith got, all that I could come at was the hope of ſeeing his goodneſs in the land of the Living, once ere I ſhould go off this World; yet though it was far off, I was glad to grip to it, I durſt not put it away, but laid hold on it, and ſo encouraged my ſelf by it, againſt my preſent faintings of heart: Therefore we ſay unto you that are here, you ſee this is your duty to comfort your ſelves in the expectation of future conſolation, yea it is for this very end that Chriſt ſends it: O therefore make it practiſe, when God ſends a word of conſolation unto you, cloſe with it for your comfort; it is your duty ſo to do eſpecially when it is conveyed to you with  
danger

danger & hazard, and so I shall say no more unto you, but leave it on you, for you will have enough to do with all your comfort (far off, or near) to you when ye meet with the storme, therefore let not a word fall to the ground when he sends it for your comfort. I come to the last, note which is the blessed effect should flow unto them upon his return, which is joy of heart, *I will see you again, and your heart shall rejoyce.*

*Obs.* That the time of our Lord Jesus return, after snell and stormy blasts, is the most joyfull and dancing dayes of his people. This we find clear from many Scriptures, when this glorious Sun shineth after a dark Eclipse in the Firmament of his Church, all the Sons and Daughters of Zion are made to rejoyce, and no wonder for she hath many bruises, and he comes with healing under his Wings: And in the text, ye have now sorrow, but I will see you again, and your hearts shall rejoyce. We shall give you some Scripture considerations to clear the point a little further, passing by what we said formerly as to their seeing him pacified when he returns; whereas his going away prognosticates anger, and as to their being freed of much misery for his going away, is the most crowning misery, Wo also unto them when I depart from them, *Hos.* and so it may be turned over, yea, and all blessings unto



unto them when I return unto them, which must make them as joyfull dayes, but further the point will be clear if ye consider.

*Conf. 1.* Consider first her getting on her new apparel, Zion hath her mourning garments in mourning dayes when she lyes in the dust: O but when the Lord returns again unto her, she gets on Garments of Gladness: shake thy self from the dust O Zion, and put on thy beautiful Garments O Jerusalem, *Isa. 52. 1, 2.* & therefore seeing she gets on brave Apparel, must she not be made very glad, and so have not reason in this respect to say that the time of Christs return after such blaits, is the joyous dayes of his people.

*Conf. 2.* Oftentimes Zion gets the intimation of her pardon ere she come out of the Furnace. *Isi. 43. 2.* Tell her that her iniquities are pardoned. And therefore in this respect the time of Christs returning must be the most joyous dayes to his people.

*Conf. 3.* Zions stoutest enemies (who ranted her down in the dayes of her affliction) are made to submit themselves to her, when the Lord sees her again. *Isai. 60. 14.* The Sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and shall call thee, the City of the Lord, the Zion of the holy one of Israel. Though they repatched you in  
the

the day of your low condition, yet they shall be forced to acknowledge you to be my people, when they shall see my goodness to you at my seeing you again; must not that be very comfortable to the people of God, when they see those who formerly in their affliction domineered over them, treading on their necks, coming and submitting themselves unto them, and confessing them (whom formerly they persecuted) to be the Lords people, and so there is ground in this respect to say, that the time of the Lords returning, after cold and stormy blasts, is the joyous and dancing days of his people.

*Conf. 4.* Consider 4. when the Lord returns for delivering his people, he both surprize them with unexpected deliverance, and also maketh much of his glory appear. 126 *Psal.* *When the Lord brought back our captivity, we were like them that dream, we were so amazed with such an unexpected deliverance, that we were like folks speaking in their sleep for joy; then was our mouth filled with laughter, and so our dancing dayes began, Psal. 102. 16.* When the Lord builds up Zion, he appears in his glory, he maketh the bright rayes of his glory glance upon his Church, making it evident that he regards the prayer of the destitute, which formerly he seemed to despise (howbeit he did not

not so indeed) and so setteth their hearts  
a dancing again.

Consider 5. Zion hath then her spring time  
of flourishing; and heareth his most sweet  
voice, and is invited to communion with him,  
of whom she could not get a blink formerly,  
*Cant. 2. 10. Arise my love, my fair one, and  
come away, for the winter is past, wrath and an-  
ger is now departed, the rain is over and gone;  
thy stormy dayes are by thy hand; and the  
flowers appear on the earth, and the time of the  
singing of birds is come.* Heartless Zion must  
now have her Songs again, for the winter is  
over, *the fig-tree puts forth her young figs, and  
the vines with their tender grapes give a good  
smell; there is a brave spring time of all Zions  
graces, and the sweet smelling of her oint-  
ments, when the Lord (of whom she had been  
deserted) sees her again: and so have we not  
reason in all these respects to say, that the time  
of the Lords returning, is the joyous and dancing  
dayes of his people.* But while we are speaking  
of the joyous, dancing, and merry dayes the  
people of God have when he sees them again,  
we would give you advertisement, that the  
point whereupon we are, is a large and noble  
dish of the glorious marriage feast of the Go-  
spel, and therefore before we go any further  
to make application hereof, *we do, in the name,*  
*and by the authority of our dreadful Lord and*

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After *Jesus Christ*, excommunicate and debarre  
 from this blessed part of the Gospel feast, first, all  
 those that have been active in carrying on our de-  
 ceptions from God, and his way, that they take  
 upon them to meddle with this joy the people of  
 God shall have at his return, being strangers to  
 all the toil his people are put unto, in labouring to  
 keep their garments clean. Secondly, we do  
 excommunicate from this blessed part of the  
 Gospel feast, all casters off of the yoke of God in the  
 holy band of our Covenant. Thirdly, all those  
 that have not heart-sympathy with Zion in this  
 way of her low condition: fourthly, We do ex-  
 communicate and debarr from this part of the Gos-  
 pel Feast all those in whose heart it is at present to  
 do any thing to the lightening of the affliction of  
 any of the people of God, in relation to his new  
 controverted but glorious work in this present di-  
 stress, whether by false accusation of them, or false  
 witness bearing against them; surely such shall  
 not tast of this blessed part of the marriage supper  
 and Gospel feast. fifthly, All those who are not  
 willing to adventure their whole Estate, Land,  
 Life and Geir, in the same broken Ship  
 with Zion, to die and live, sink and swim with  
 her in all her afflictions, and all such as up-  
 on the greatest hazards, will not (as they are  
 called in their stations) do all way tend to her  
 instruction and encouragement. And lastly we  
 excommunicate and debar from this noble dish  
 of

of the Gospel feast, (*viz.* the joy the Lords people have at his return) all such as willingly (without remorse or endeavour to amend) are wallowing in the same sins wherein they did lie before the Lord began to smite us; especially O you four hours professors, who think ye love Zion, and do approve the things that are best, yet are not leaving off your four hour-companions; be it known to all of you whom we have named, it is not for your sakes that our Lord Jesus will see or visit us again, wherefore we say unto all of you, keep your hands from off the precious bread, which is appointed for the mourning and heavy hearted sons and daughters of Zion; for only they share with Zion in her consolations, when the Lord sees her again; who, so loved her, and mourned for her, in her low condition, and without the Wedding garment of repentance for these evils, and a forsakeing of them, together with a heart and practical sympathy with Zion in this her distress, you shall never taste of this choice part of the Marriage supper, and Gospel feast, wherewith the fainting and trembling discouraged hearts of the people of God shall be cheared up and revived, when he sees us again; but we desire not altogether to leave you here, and therefore we say if ye will be so wise for yout selves, as to joyn yourselves to Zion, and from a principle of heart  
honestly



honesty, take a share of a suffering lot with her, you shall be very welcome, and upon these terms we heartily invite you to come and partake of these dainties; otherwayes you cannot be admitted; for none can rejoyce with the people of God, but they who mourn with them, none can land with them upon the shore of consolation with them save they who set their face to the stormy and tempestuous waves, swimming thorough the deep flouds of persecution and affliction with them: But upon the other hand we do in the blessed name, and authority of our Lord Jesus Christ, heartily invite you to this blessed Feast of joy, who are the fainting and sad hearted people of God; we are not speaking to you of the great consolation wherewith your souls shall be satisfied, when our Lord sees us again; draw near therefore O ye discouraged sons and daughters of Zion, eat of this fat, and drink of this sweet, for only to you doth this blessed feast belong, and unto you and you only is the word *of this consolation* sent; O rejoyce in the hope of what dancing dayes you shall have, when Christ sees us again, which joy shall then wreath a necessity of gladness of heart upon you, as a Chain about your neck; draw near therefore with all humble boldness, and chearful confidence unto this feast of joy; *Eat O friends, drink abundantly O beloved,*

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feed

*feed largely, eat and drink for the time to come, and journey that is before you.*

Now for further application, may not all we have said make it appear that the people of God as to their state are a most blessed people? and may not all we have said be sufficient for engaging the hearts of you that are as yet strangers to the first dancings of a glorious work upon your hearts, to come and joyn your selves to Zion, to take a life and death with the people of God, seeing they have that which may bear them up in the deepest afflictions, and most tempestuous storms wherein they may be tossed?

But (that we may draw to a close) we would now speak a word unto you the people of God, as to your present duty from all we have said, ye see we have cleared this good ground to hope that our Lord will see you again, and that ye shall have very joyfull and dancing dayes when that shall be, *for your hearts shall rejoyce*; O therefore *blessed hearts*, be comforted (in him) in the hope and sure expectation of this precious day; let us in the hope hereof resolve chearfully to set about those duties suitable to us in order to his seeing us again, let us resolve to be faithful unto him in his absence; let us resolve in the strength of him to bide by his precious truths and interests, let us keep our selves free from  
touching

touching the unclean thing, for this will hasten his seeing us again, let us do all things that tend to the good of his cause, that the cause of our Lord Jesus may win the day, though we should fall in the field of suffering; guard against all pollutions of his Ordinances; keep close by the covenant whereof ye need not be ashamed, for it binds you to nothing, but holiness towards God, and Loyalty towards your Prince, and so is the most clear, easy and sure Oath of Allegiance under Heaven; yea, the Marriage contract between God and his Land, so ye need think no shame of any thing in it, but may cast up your face before all the World, owning and avowing it before Heaven and Earth, Angels and Men; in a word let us set our face as flint against the storm, resolving upon the greatest of hazards in the Lords strength not to yield to any thing not agreeable to the word of God, when matters are violently carried on against Jesus Christ, his interests and people, it is the duty of all the faithful seed to set their face as flint against the storm, and not to yield in a foot to any thing prest upon them contrary to his word. Now 1. here is your work, be faithful unto him, bide by the truths of him, who endured the Cross for you; deile not your selves with abominations prest upon you. 2. The sympathy and fellow feeling of our great high Priest,

who is touched with the feelings of all our trials, together with the precious promises is your expence and charges, whereupon you are to spend on your way. 3. Christs seeing you again, together with the joyful and dancing dayes ye shall then have, is your encouragement ; O therefore up with your fainting and discouraged hearts, for nothing shall keep him away from you ! he will see you again, and your heart shall rejoyce ! sometimes he has even returned to these places where they had formerly sought to slay him ; *What* (said his Disciples) *wilt thou go up to Jerusalem, knowest thou not that not long ago the Jewes sought to stee thee,* *J. h. 11. 8.* Yet he went, and so will he return again to us, he will give us a gracious visit, and our hearts shall rejoyce, but many others shall look very blank at that day when he sees us again ; but your heart shall revive at that day : O therefore comfort your fainting hearts in the hope of it, that ye may go chearfully through the present distress, committing the keeping of your souls unto him, in the way of duty and we'll doing, as into the hands of a faithful Creator, who will make a glorious accompt of all that is committed unto him. Now we have told you that our Land is a married land, and that therefore he will see us again, and we call God to record upon our souls that he laid a necessity of speaking this unto you,

and

and that under no less hazard then of being rejected of him, never to be countenanced in his work again, but to be made a weathered spectacle of his displeasure, for disobedience, durst we forbear to say these things unto you, and we are sure it is from the Lord unto you. And receiving his tender hearted Christian friends trembling, which he supposing might be for fear of his danger he speaks these words, *What ayleth you, O faithful friends in the Lord Jesus Christ? and why does your faces look pale? are ye affraid of the approaching storm, O may not this quiet your hearts that he will carry you well through, will see you again, and cause your hearts rejoyce. Why then are ye disconsolate, are ye affraid to lose a friend for Christ and his cause? O may not this satisfie your hearts as to this, that it is not lost which Christ getteth, it falls in a friends haad. Secondly, We say unto you that there is protection and security in our God, in the most tempestuous and stormy day; Isai. 26: 2. We have a strong City (what is the City there? it's Gods salvation) salvation will God appoint for walls and bulwarks. where ye may see that when the Lords people have no outward protection, neither walls nor bulwarks, then the Lords Salvation is walls and bulwarks for their protection and shelter, so that he can shelter them as within strong holds, even when they are amongst the greatest of liars;*



and so may not this quiet your hearts  
 that the Lord can protect your friends  
 though in the midst of trouble; and ye  
 have this to make up all your losses,---our  
 Lord Jesus will see you again : we leave  
 you with the same soul comforting promise  
 in your bosome, that howbeit now you  
 have sorrow, because your hour is come  
 yet he shall certainly and without  
 doubt see you again, and your hearts  
 shall rejoyce, and shall add no more  
 but unto him that is able to perswade  
 your Hearts of this, *That he will see you*  
*again*; and who can manifest the same  
 in your joyfull experience we desire  
 give Praise. The end of the first Sermon.

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FINIS

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